Millennial Star

Homeland

Vol. 103, No. 27 Thursday, July 3, 1941

POETRY

"THE GREATEST OF THESE IS CHARITY"

There came one day a leper to my door:
I shrank from him in loathing and in dread.
But yet, remembering how old legends said
That Jesus Christ so often heretofore
Came in such guise to try His saints of yore,
I brought him in, and clothed, and warmed, and fed;
Yea, brake my box of precious nard, to pour
It's costly fragrancy upon his feet.
And when the house was filled with odour sweet,
I looked to see the loveliest face,—but o'er
The leper came no change divine to greet
My eager soul, which did such change entreat.
And then I bowed my head, and wept full sore—
Ah! the times change; such visions come no more!

With tear-dimmed eyes I went upon my way,
Passed from the city to the April wood,
Where the young trees in trembling gladness stood;
And once again my grievèd heart grew gay.
Then did I see a little child at play;
All the sweet April fountain of his blood
Tossed out in joy, that brake in laughter-spray;
And all my heart it loved him; so I bent
To kiss his sunny mouth. Then through me went
That which I may not tell, nor can, to-day.
When was such healing with such wounding blent?
Such pain supreme with such supreme content?
The fires of God comfort as well as slay,
Else had I surely died, who am but clay.

—Emily Henrietta Hickey.

THOUGHT FOR THE WEEK:

He is the wise man who for all his life
can keep his mind and soul and body clean.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave in his Son.
—I John 5: 10.

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THIS WEEK'S COVER

God's blue in the sky—God's rich brown of the earth. No artist, however skilful he may be in mixing the pigments, no matter the touch of his gifted hand, can ever produce that same blending of colour—that rich harmony that delights the eye of the lover of beauty. The work of man is but the work of man and deteriorates with age—the work of God is imperishable and renews itself each year—and on eternally.

"What Holds The Future ?"

By Dr. Elmer G. Peterson

Dr. Elmer G. Peterson

As we look forward to the years ahead, no thoughtful person can be other than apprehensive concerning the future of civilization and of the human race. These are indeed dark days, not entirely because of the horror and the social idiocy of war, but also because these days signalize our awakening from the dreams we had dreamed before the first World War and the debauchery which followed it that mankind was entering something very close to a millennium of peace and plenty.

There had been many evidences that such a "promised land" was just ahead of us after our centuries of wandering in the desert. The control of disease by medicine and surgery had reached almost miraculous proportions; invention and discovery had all but conquered time and space as we advanced from the ox-cart and the sailboat to the steam engine on rails and on the high seas and from this to the automobile and the hard surfaced road, the fast ocean liner, then the aeroplane encompassing the earth in a few days. Science applied to agriculture had conquered many of the diseases and pests which had afflicted the earth from the first: soil science and a more complete knowledge of animal and plant breeding had brought measurable control of the production of food and fabric. Famine, so we thought, for the first time in our long history, need no longer be feared. Most miraculous of all came the development of means of communication, after the telephone and telegraph, the radio, which made all the world suddenly near neighbours.

It was a great and majestic era of conquest of the natural forces, an era beginning with marked momentum in the early years of the last century, something over a hundred years ago, and culminating in the promise of even greater things almost in sight. We had cause to look forward not only to necessities being available for all the world, but even luxuries, because of man's power to produce from the soil and the factory and his power to transport from regions of abundance to regions of scarcity. There seemed literally no end to the possibilities of the social riches which the mind of man had tapped.

What was it that suddenly dispelled this vision of plenty and peace, and started mankind on the downward path of war and pillage—a reversion to the worst savagery that history records? This is one of the few most important questions we can ask ourselves and upon the answer will depend our future because we must know the nature of a disease before we can prescribe the remedy. Before tuberculosis could be put under

control, Pasteur, Koch and others had to spend their lives in discovering the cause. They had to find the germ; having found it, only a few generations were required to establish practical mastery of the plague which since the beginning of life on the earth had been the cause of the death of millions each year, and had increased its toll each year of known history until within the last few decades.

So with the most devastating of all plagues, war. We must know the cause of war if it is to be prevented or cured.

I think we all admit that there are many and complicated contributions to war. The unequal distribution of the earth's valuable raw materials in the separate nations naturally causes irritation leading to the attempt, by those who have not, to take some of these basic resources, or advantages otherwise, from those who have, on the ground that the impoverished nations need their share of these resources in order satisfactorily to care for their people's wants and to make them sufficiently strong to resist aggression.

And there are differences in what we call ideologies and the belief that one or another of these forms of government must rule the whole earth. Thus the conflict of thought of Communism with Fascism and Naziism and of all these with the democratic ideal. The dictator states maintain that the welfare of humanity—they mean the military fitness of their exclusive segment of humanity—requires the rule of an efficient autocracy, implemented with weapons of war able to strike a foreign or domestic foe with quick deadliness. A particular preachment of those who seek power is that war is necessary and good, that it develops the heroic virtues in man, self-sacrifice and love of country. Then there are cited, as causes of war, differences in religion, language and customs and over-developed nationalism with the resulting suggestion that as a cure for nationalism a super-state is necessary if we are to end war.

VALID ANSWERS

There are valid answers to all these assumptions which only briefly however can be discussed here.

Admittedly, many, sometimes all, of these and other less important conditions accompany war; none of them or all of them together can be said to be the cause. Stated in another way, all of these conditions could be corrected and still war would be inevitable unless some other more powerful corrective could be set up.

The history of many nations, particularly Scandinavia, is an eloquent expression of the development of the heroic virtues in combat with ignorance, disease and poverty. And war, it should be said, if waged for economic or social uniformity among men, would be endless, because such uniformity is obviously unattainable, due to men's dissimilarities, their varying talents, aspirations and degrees of progress. War to achieve such an end would be not only endless, it would be meaningless; it would be treason to the human spirit.

It is generally conceded that all the peoples of the earth should have freer access than now prevails to the world's

essential resources. But this can be accomplished satisfactorily through processes of trade if people have the disposition to be just. Certainly iron, coal, oil and other similar resources need not cause war.

ALIEN TO MAN'S SPIRIT

The efficiency which the dictators seek to impose upon the nations is alien to man's spirit. This factory dogma is not for the making of men's souls. Sacrifice of one's self for others is the most glorious attribute of man; it is a form of power which war does not recognize. It is an efficiency of the spirit which transcends all earthly efficiency. And differences in habits and customs instead of being causes of irritation beautify human society. We by nature vary one from another. No two blades of grass are exactly alike, no two human beings are alike. Dissimilarities lend contrast and beauty to the mosaic, the great mosaic of life; and the good ends of human service require this variableness.

There may some day be a super-state, but those who seek it should remember that many desirable things are possible only if we have progressed sufficiently to deserve, approve and support them. To compel people to observe forms and principles which they do not approve would be to invite strife, not orderliness. A super-state would be a cause of strife unless we are prepared for it. Heaven would be untenable to those not prepared. It would not be Heaven, it would be Hell to them. This is not an argument against international cooperation for peace. It is a statement that a super-state to be effective must be a result of people's attitudes. It cannot be a cause of peace. If people's minds and hearts are dedicated to peace, this will produce the agencies for the enforcement of peace; the agencies for enforcement cannot produce this dedication.

Permit me to say again that I realize that I have given inadequate analysis of these great themes. Our contemporary literature and indeed much of the great literature of all time deal with the problem here mentioned. To these sources the reader may go for further study. Such study will reveal, I believe, that these conditions are not causes of war. They are excuses only for those who seek war for self or national aggrandizement.

Finally, and here again I must be very brief if not abrupt in the following statement, I am sure I express the deep conviction of many in saying that it is the absence of faith in God, particularly in places of power and learning—not, of course, in all places of learning and power, but disastrously widespread in the world's leadership—that is contributing so disastrously to the corruption of our civilization today. Divest man of this faith and he dangerously tends to intellectual animalism, seeking his selfish ends as the animal stalks its prey.

NEED FOR TRUE CONCEPTION OF GOD

What I would seek to emphasize here is the importance, the vast and tragic importance in view of the desperate need of

(Continued on page 427)

If Christ Came To America

By Elder Arthur Gaeth

(Continued from issue No. 25, Vol. 103)

FORMER President Thomas Garrigue Masaryk of Czechoslovakia gave the simplest definition that could be given of democracy as Americans understand it—he called it government by discussion. That infers the right of people to get together and discuss their problems of government, to determine what the majority want, and then put it into practice. And so that the majority could never exercise a tyranny, he advocated that the rights of the minority be protected by a bill of rights, such as in the first nine amendments of the American Constitution.

GOVERNMENT BY CONSENT

Another definition of democracy is "government by the freely given consent of the governed." We might discuss democracy as an evolution of a whole series of historical practices which had their origin in the Greek city states and evolved down to the present time, but such a presentation must lose us in details so that we could not see essential principles. By presenting democracy as government by the freely given consent of the governed we do enable ourselves to stay with fundamentals. When we say that our government should rest on the consent of the governed, we mean that at certain fixed points the policies of the government are submitted to the governed for approval or disapproval. The voters can also determine whom they would like to make and to carry out these policies.

Democracy has too often still been debating when it should have been acting. Certain interests have been wanting it to continue debating, for then it would get nothing done and they would continue to be protected by its negligence. Democracy is not a substance that can be injected into the bloodstream and then the people have it. People must be educated to it and trained to it; they must be enthused with it.

Today democracy can only survive if it extends into the economic world. A vote means little to a man without a stake in his country's wealth. What a man holds in this world as his own has a decided effect on his character. While vast possessions will ruin him through a sense of power over others or through self-indulgence, the complete lack of possession will tempt a man to irresponsibility. The democratic aim is a society with a fellowship in the national well-being, its commerce, its agriculture, and in their results for comfort and education.

Will Durrant tells us in the January 18th issue of the "Saturday Evening Post," that to bring our democracy through victoriously against dictatorship, we can only keep our liberty if we temper it with self-discipline. He maintains that a sterner education must come. Education in America has surrendered to the student. "For the most part he chose his teachers and his courses, discountenanced discipline, avoided tasks that

required concentration, and helped a superannuated curriculum to transform school and college days into an enfeebling isolation from the realities and responsibilities of life. Pedagogy gave up the training of character, and devoted itself to equipping the unmoral intellect with all the armoury of science. . . .

"Whatever the newly emancipated intellect could not understand was rejected as false, and ideas were venerated in inverse proportion to their age. Ancient faiths began to lose their hold on the mind, and their moral influence on urban life. Every lad of 18 sat in judgment upon institutions of society, and codes of conduct, that represented the experience of a thousand generations of men; if he could not understand in one adolescence what had been learned in a millennium, he was free to trust his powerful eighteen-year-old reason and to reject the family as tyranny, marriage as bondage, religion as opium, government as exploitation, and property as theft. . . . A thousand brave experiments were made in the relations of the sexes, a million lives were ruined, a million marriages and families were broken up.

"The stoicism that had cleared the wilderness and made a civilization, passed, in many men and women, into the epicurianism that revelled through night after night, exhausting the body and emptying the soul. Women ceased to be women, longing to be men; the masculinization of women was the correlate and result of the demasculation of men; intellect without character unsexes either sex. The ancient authority of the husband over the wife was replaced by a soul-searing tug-of-war called equality, in which each partner struggled for years to win dominance over the other, and peace came only with the surrender of one or the exhaustion of both. Women ceased to be mothers, and became fragile, expensive toys; men played with them, spent fortunes on them, but did not respect them; education lavished itself upon them, but the more knowledge they collected, the more superficial they became. Powerful instincts, formed for the care of the offspring, fretted in frustration. Man did more and more for women; but since he could not bear children, and she would not, fertility fell, the race lost the will to live; and as the best bred least and worst most, western society began to die at the top, like a withered tree."

MEN SHARE BLAME

That is a statement of the problem. There are, of course, reasons for this condition existing among us. For those conditions men are as much to blame as women, if not more so. In the regulation of our world, they created luxuries and commodities which have been the daily needs of the family, but they failed to provide means so that families could secure the needs. Women, too, often have been forced into masculine activity, not of their own accord, but because men could not provide the common comforts which have today become necessities. Therefore the woman has ceased to be a woman because man did not fulfil all his responsibilities as father and provider for the family.

Durrant would correct what appears to be rather an accurate picture of many western countries including our own (we have

only to look at France and watch how we are approaching her) by a stern programme of education. First, of the body in health and strength. He says that the health of nations is more important than the wealth of nations. Second, an education of the hands. We should learn in school and college to do things as well as to read and memorize and talk; the girl should learn how to cook without killing, how to care for a home, a husband and a child; and the boy should acquire some mechanical trade that will give economic footing to his personality. Durrant thinks that second of importance to health is the education of the soul. An ounce of character is worth a ton of intellect. As much time should be given to moral education and discipline in school and college as to any subject in the curriculum.

CLEAN UP ART

If we give our youth a more virulent education and a sounder base of morality to stand on, they will clean up our literature and our art. If we demand ability for service in government and pay for it honesty instead of closing an eye to what officials may get away with dishonestly, great changes would be wrought. "So many things could be done if democracy harnessed its brains and gave them power."

If Christ came to America, what would He find and how would He be received? Well, He did come to America to prepare the way for His Second Coming. He revealed Himself to the Prophet Joseph Smith. He restored His plan of life and salvation, but the people killed His prophet and drove the plan and its adherents into the wilderness through one of the most cruel and ruthless persecutions perpetrated in this country. Our history reveals that within our country, where lip-service was paid to freedom and democracy, we were far from prepared to give free exercise to that ideal.

If we fail to respect truth as sacred, if we restrict the search for it or curtail its free expression, if we take for truth only that which suits us and ignore the rest or refuse to face facts which upset our complacency or interfere with our comfort, we are the followers of a Goebbels or a Virginio Gayda and are only handling truth for our own ends as they are for theirs. If we give up the basic loyalty to one Lord over all, professed from the beginning of this democracy on its coins in the motto, "In God We Trust," if we fail to keep before our eyes its correlative that everything which this nation has is a trust from Him to be employed in justice and kindness to all its people, and with consideration of our country's obligation to mankind, then we share the godlessness of the pagan regimes which we so loudly deplore.

We shall not make the Second Coming of Christ possible until we have exchanged our sceptical secularist, wordly education for one which transmits the underlying faith of a democracy—faith in man, in truth, and in God. And this faith must permeate our literature, our art, our amusements, our whole life. Where we deal daily only in anti-Christian practices, it is folly to look for a more Christian society and it is folly to hope for the establishment of a Christian millennium.

The Latter-Day Saints' "Millennial Star"

THURSDAY, JULY 3, 1941

EDITORIALS

Concerning Short Cuts To Far Horizons

WITHIN our generation we have learned to do many things better and more quickly than have ever been done before within recorded time. This efficiency has given us many blessings and material advantages. We have seen the assembly line and the factory belt pour forth material goods at a speed that is almost beyond our belief, even though we know it to be so. We have seen the words of men travel with the speed of light, and man himself move more than half the speed of sound.

But the by-product of all this is the idea that we can make short cuts to any destination we may have in mind. Those who suppose this, fail to differentiate between material and intangible things. We may turn out automobile and aeroplane motors with ever-increasing speed, but we can't build character faster than a man lives, faster than he gains experience, faster than he learns to cherish principles. We can increase the production of household conveniences, but we can't find intelligence where it doesn't exist, or integrity where it hasn't been planted and nurtured.

We can pour concrete across the course of a racing river, but we can't pour honesty, courage, fidelity, devotion, and self-reliance into our children in any way except the old-fashioned way—the hard way, as some would now describe it. We may revolutionize an industry in six easy steps, but beware of people who want to make a man in six easy lessons—who offer to give us poise and culture and talent and a commanding personality in a short time, for a stipulated price, with a minimum of effort.

These and all the other elements of human character don't come by the speed-up system. Looking at the thing squarely, we must face the fact that there is no short cut to any worth-while horizon, where man himself is concerned. And those who think they are on a short cut are in reality on a detour. Those who ignore the rules and disregard the commandments are fooling themselves, and only themselves. Those who gamble for high stakes with the issues of life aren't gambling at all—they are playing a sure game—a game they are sure to lose.

"Straight is the gate, and narrow is the way," said the Saviour of mankind, and those who travel the by-paths will find that they are following after mirages. No matter how difficult it seems at times to live life in all of its fundamental soundness, both of preparation and of practice, it is, in reality, the easy way, because no other way leads anywhere that anyone wants to go. And this all men would do well to remember when they begin to cast about for short cuts to glory and for easy access to the ultimate and intrinsic value of life.

—Richard L. Evans.

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What Brings Success ?

I HAVE said this: Success does not come from mind power; brain does not bring success. It is helpful, undoubtedly, but some of the wisest and some of the brainiest men in the world have been altogether wrong in the last few years. Surely it has been a time when the wisdom of the wise in material things has perished, and the understanding of the prudent is hidden and is not available; because it has not been only the poor who have suffered, but those of large means in the world. The shrewdest bankers in New York miss it entirely, and their wisdom was not sufficient to meet the emergencies. Neither is it physical strength that brings material success and prosperity, for there are physical giants who are paupers, and they may be found everywhere. Neither is it hard work, alone by itself, that brings success. That is necessary; brains are necessary; physical strength is essential, and so is hard work; but all these combined may make a total failure. What is it that really brings success? It is doing the right thing at the right time. That is a very simple thing, surely, and yet it is true. Men in the world who succeed, if you ask them why: "Oh, I got a 'hunch' that I ought to do so and so." We do not use that language and yet we recognize that it is possible for a man or a woman to get an inspiration—an inspiration or an impression from the Lord who knows what is coming. He knows whether that thing is going to be successful this year or not. It is easy for Him to give an impression that such and such is the thing to do.

Spiritual guidance in material things is a mighty good guidance; I know that. I ask, therefore, brethren and sisters, that you pay just a little bit more attention to the Lord and His help and His inspiration through His servants and to you individually in these matters. Then I want to say to you that you can, if you have with all earnestness of heart paid your tithing and done so honestly and justly, you can go to the Lord with faith and claim His blessings and He will hear you, He will answer your prayers, He will stay the elements for your good, He will bring those blessings in abundance to maintain you and to liberate you from your difficulties, if this people will only listen to the counsel that has been given them.

—The late Melvin J. Ballard

Congratulations !

TO Brother Frank Coleby, President of the Norwich District, the "Star" offers its sincere congratulations upon becoming the first to secure 15 new subscriptions to the "Millennial Star." In accordance with our new Sales Campaign, Brother Coleby will be sent one BRONZE STAR signifying his achievement. Not only has this brother reached the mark set but has exceeded the required number and is on the way to a Double Bronze Star. We appreciate this effort, and others with it, for there are one or two readers who will before very long also reach the 15 subscriptions mark, and we look forward to announcing their names as recipients of Bronze Stars in the very near future. Meanwhile, Carry On! all of you and help to spread the Gospel message by increasing the circulation of the little "tuppenny book" as one reader put it, and as another good reader advises, "Read the 'Star' and become 'Gospel Wise'."

For the benefit of those who may not have heard of our Sales Campaign, here again are the particulars:

As an inducement to all who would pledge themselves in this cause, we will present ONE BRONZE STAR to any reader who can sell 15 NEW SUBSCRIPTIONS OF THREE MONTHS EACH. A DOUBLE BRONZE STAR will be awarded to the readers who sell 30 NEW SUBSCRIPTIONS, a TRIPLE BRONZE STAR to the readers who sell 45, and a SILVER STAR to the readers who sell 60. These stars are attractive little badges that can be affixed firmly to the jacket, coat, or tie, or handbag, or anywhere the wearer desires, not too conspicuous, but recognisable as worthy reward of effort in the project. The contest is open to all readers of the "Star," including **Missionaries, who are expected to lead the way.**

The rules are few and simple, but must be adhered to.

1. Any Contestant must be a reader of the "Star" and their own account must be clear on the circulation index.
2. Every subscription sent in must be new. Contestants will only receive credit for a RENEWAL if the subscriber is Two Quarters in Arrears and settles Account at time of Renewal.
3. A Subscription shall be nominated as being for ONE QUARTER—2/3, and the Contestant shall receive ONE CREDIT for same.
4. A Contestant who secures a Subscription for one year, 8/8, or for nine months, 6/9, will receive TWO CREDITS towards his total. and a 4/6 subscription for a half year will count as ONE CREDIT.
5. SLIPS for entering full particulars will be printed on the inside back cover of the" Star." These **MUST BE USED FOR THIS PURPOSE ONLY.** ENTER NAMES AND ADDRESSES CLEARLY AND BOLDLY.
6. Cash must be sent in with all Subscriptions obtained. Postal orders, money orders, stamps and cheques will be accepted.

GO TO IT!

★

HULL DISTRICT CONFERENCE SCHEDULED

HULL District Conference will be held at the Latter-day Saint Chapel, corner of Wellington Lane and Berkeley Street, on Sunday next, July 6th. Sessions will convene at 11.0 a.m., 2.0 p.m., and 6.0 p.m. President A. K. Anastasiou will be in attendance, with other members of the Mission Office Staff.

"WHAT HOLDS THE FUTURE?"

(Continued from page 420)

men and nations today, of this conception of God as portrayed in the Four Gospels. It is the mission of the Church of Jesus Christ of Latter-day Saints to re-affirm in these days the simple truth announced by the Saviour—the truth which through the vicissitudes of the centuries following His ministry became vitiated and impotent, thus requiring re-establishment in its fulness in our time.

In the midst of the chaos which sweeps the world, those who are blessed with this faith can find satisfaction and assurance in the knowledge that God's purposes are being accomplished and that in His time righteousness will rule on the earth. With this faith our grave concern should be only that we adhere to the truth. If we can live clean and unspotted from the sins of the world and maintain this simple faith in God the Father, and His Son Jesus Christ, we will have made our important preparation for His coming in power and great glory to rule the nations. Blessed above all other people upon the earth, no matter how humble our station in life may be, our responsibility is a serious one to see to it that our individual lives and our social action are in harmony with the truth given into our keeping.

God grant that our faith may never falter.

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DEATHS

BALME—Brother Geo. Frederick Balme of the Clayton Branch passed away at the age of 76 years. Funeral service was conducted by President Herbert Walker of the Leeds District on May 22nd. President Walker and Brother John C. Harrison gave brief addresses and the grave was dedicated by President Walker.

GENT—Bernard Owen Gent, aged five, son of President Geo. E. Gent of the Nottingham District, passed away on June 13th, after a very short illness. Interment took place at the Saffron Hill Cemetery, Leicester, on June 16th. Funeral service was conducted by Elder Samuel Pears, assisted by Elder Geo. W. Winfield, both of the District Presidency. The dedicatory prayer was offered by Elder Samuel Pears.

THOUGHTFUL CHARITY

WE must be careful not to undermine independence in our anxiety to relieve distress. There is always the initial difficulty that whatever is done for men takes from them a great stimulus to work, and weakens the feeling of independence; all creatures which depend on others tend to become mere parasites. It is important, therefore, as far as possible, not so much to give a man bread, as to put him in the way of earning it for himself; not to give direct aid, but to help others to help themselves. The world is so complex that we must all inevitably owe much to our neighbours; but, as far as possible, every man should stand on his own feet.

—Lord Avebury.

Public Address

M.I.A.

"THY SPEECH BETRAYETH THEE"

Lesson Two

TYPES OF PUBLIC SPEAKING

I. The Informatory Speech.

To inform is to make statement of fact, to tell of the actual truth, communicate knowledge or intelligence. This kind of speech is used by scientists, medical men, educators and all who accept certain facts and wish to inform those who are listening.

II. Speeches which Convert and Lead to Action.

The process of conveying thought must be objective. The objectives of this type of speech may be to convert others to the speaker's opinion, to change their religious belief or to affect their moral tendencies. Under the influence of such a speech they may decide to believe, to act. One must have the strength of his own convictions before he can convert others.

III. Speeches Commemorating Great Events.

These grow out of the formal observance of a certain day, occasion, or big event. There are certain days of the year which we hold especially sacred—and we desire to come together and hear again the story of how these days originated, to have their significance explained, to re-dedicate ourselves to carry on the high mission of the fathers who founded them.

IV. Speeches of Courtesy.

Different occasions require different kinds of courtesy speeches:

a. Announcements and other business remarks should be brief, clearly stated, devoid of any personal display, logically arranged so as to state all the essentials of time, place, admission, etc., and uttered so loudly that every one in the audience may hear.

b. In introducing a speaker, be sure that you know his name and how to pronounce it; give him his correct title; state quietly, not flamboyantly, his achievements, why he is the speaker, and upon what grounds he claims an attentive hearing; avoid fulsome flattery and corroded superlatives; **above all else do not try to make his speech for him; and in the name of decency and common sense, be brief.**

c. Presentation speeches are of innumerable types, but for the most part should include a happy reference to the occasion, some gracious remark about the causes that gave rise to the presentation, a bit of personal reminiscence, some tender sentiment, some touch of humour, some pledge of affection or loyalty. Its keynotes are sincere regard and happy felicitations. As a general rule, such speeches are quite brief, saying all that is appropriate to the affair in hand, but no more!

d. Acceptance speeches are generally shorter than presentation speeches. The former respond sincerely to the sentiments of the latter—often merely re-echo them, or they may be slightly embroidered with a deeper tone of appreciation, sentiment or humour. In accepting office, it is always appropriate to refer gracefully to a predecessor; to summarize the achievements of the past; to pledge loyalty and devotion; to sketch (but briefly) the campaign of the future; to sound the keynote of the incoming administration; and to coin a clever slogan.—Blanks.

V. After-Dinner Speeches and Toasts.

The after-dinner speech is the most widely practiced of all types, and the most often abused. The banquet table affords the most comfortable place for the interchange of ideas, social, political, financial, literary and fraternal. Always a good dinner lubricates business. But a painful misconception on the part of many after-dinner speakers causes us often to dread that part of the gathering which should be most eagerly anticipated —the speaking. The three rank faults of after-dinner speaking are triviality, dullness and prolixity. Never lose sight of this fact in your preparation for such an occasion. From the affirmative side keep these general hints before you.

a. Timeliness. Let your remarks grow out of the environment and whether local or general be related to the cause of the gathering.

b. Geniality. Let your manner be agreeable and genial. The speaker is a guest. The diners should be kindred spirits. It is never a time for satire, irony, sharp criticism, or denunciation. It should be a season of commendation, construction, and congratulation. We meet at the banquet table not to place the mortgage, but to burn it!

c. Originality. It is your greatest opportunity to display brightness, humour (not a string of almanac yarns), sprightliness, and novelty in thought. It is the time to employ the elements of surprise, suspense and contrast. Illustrations and stories, if well within the bounds of good taste, will add sentiment and dramatic climax.

d. Brevity. This type of speech demands quick, clear, vigorous work. It is the brilliant sally of wit and wisdom brought into a speedy, sure conclusion.

What is the purpose, if any, of the dinner?
Who will be there?
Who are the speakers and on what topics?
What are the surrounding physical conditions; the hall, acoustics, etc?
How long am I expected to speak?
What thoughts will be most helpful toward the success of the affair?
What can I say that will be original, interesting, genial, but not trivial, and always, at the same time, appropriate?

The following phrases will summarize the outstanding characteristics of after-dinner speeches:

Informal, but not form-less.
Instructive and constructive, but not didactic.
Aggressive, but not pugnacious.
Logical, but not long or tedious.
Point, but not sting.
Jest, but not joke.
Brief, but not briefless.
Felicitous, but not frivolous.—Blanks.

Speeches Which Entertain:

Entertainment as an end is concerned with amusement. It arouses pleasant feelings, interests, mildly delights or produces hearty laughter. It becomes the objective of the speaker whenever he places the amusement of the listener above all else. It is the distinctive province of the speaker in the social circle and on the lyceum. There, as a rule, pleasure for its own sake transcends in importance belief or action. The listener cares not whether he believes or does, so long as he enjoys. Myth, exaggeration, the ridiculous, the strange, the incongruous, here find their proper place. Entertainment is the objective.

Note to Class Leaders: Make assignments for each of these types of address to be prepared by members of the class for the next and following evenings.

LEADERSHIP

The following are essential for good leadership:

A. Personality.
   1. Intelligence.
   2. Character, moral qualities.
   3. Individuality.
   4. Temperament.

B. Co-operation.
   1. With fellow members.
   2. With those in authority.

C. Imagination.
D. Foresight.
E. Versatility.
F. Self-confidence.
G. Enthusiasm.
H. Organizing ability.
I. Persistence.
J. Knowledge of details.
K. Service and sacrifice.

Leadership may be defined as: essentially a process of influencing the behaviour of others.

Personality may be defined as that which makes one human being different from another.

Sheffield District Conference

Theme: THE FULNESS OF TIMES

THE Conference was held in our Sheffield Chapel, Saturday and Sunday, June 14th and 15th. On Saturday, at 5.0 p.m., the District Presidency met with President A. K. Anastasiou and discussed the problems and business of the District.

The Saturday evening social was conducted by Brother Geo. W. Laycock. Sheffield, Doncaster and Rawmarsh Branches participated in the programme of choral and musical numbers. President and Sister Anastasiou gave a vocal duet and spoke to the gathering of Saints and friends. Sixty persons were present.

The first session of the Conference commenced on Sunday at 11.0 a.m. Brother Harry V. Bailey, Second Counsellor in the District Presidency, conducted. After opening exercises the Sheffield Branch Sunday School presented a one-act play, "The Age of Miracles," showing how a young Sunday School girl, anxious to interest one of her girl friends in the religion of the Latter-day Saints, brought about the conversion of the father and mother and her friend. Elder E. J. S. Jones spoke on "The Meaning of the Title, The Church of Jesus Christ of Latter-day Saints." Lady Missionary Sister Louise Lawman spoke on "Evidences of the Divinity of the Restored Gospel" and bravely challenged the members to show greater faith in the Gospel. Elder Ralph Burton related faith promoting incidents of his missionary work; how he had travelled hundreds of miles with the help of strangers who gave him lifts on the road, and how he was able to preach the Gospel. Sister Marie W. Anastasiou spoke to the Sunday School boys, telling them a story of a boy who left his comrades and ran across the road to help a little old lady across the busy thoroughfare. When ridiculed by his comrades, he turned and said to one of them, "It might have been your mother." The poem "Little Annie" was given for the benefit of little Sunday School girls. Attendance 93 persons. The spirit of the session was very remarkable.

The afternoon session convened at 1.45 p.m., with preliminary music and the session proper at 2.0 p.m., conducted by Brother James R. Bargh, Second Counsellor in the District Presidency. The General, Mission and District authorities were presented by the District Clerk, Brother Herbert Bailey, and unanimously sustained. Elder Melvin W. Dunn discussed the subject of Free Agency. Lady Missionary Sister Ethel Bailey, Junr., spoke on the theme of the Conference, "The Fulness of Times," and in a most able manner gave a very inspirational address on the conclusion of her six months' mission. President Anastasiou related several miracles experienced by the Missionaries in the field in the past. He described the need of the British Mission, in the present circumstances, and promised that every member who is willing to accept the call to go on a Mission shall have his or her wish fulfilled, whether able or not to support him or herself financially.

The meeting separated into two sections, the Priesthood in charge of the Mission President, and the ladies in charge of Sister Marie W. Anastasiou. Branch and District problems were fully discussed, many doctrinal questions were answered, many queries on Church Government were explained and the Priesthood were urged to magnify their office and calling if they were to become the sons of Moses and of Aaron and the elect of God. Thirty-two people attended the Priesthood meeting. Sixty-four ladies attended the Relief Society meeting, where reports were received from all Branches of the District and counsel given on many problems of the moment. Sacred choruses and numbers were given by the Sheffield Gleaner Chorus, and Rawmarsh and Doncaster Branch singers.

The final session of the Conference commenced at 5.30 p.m., conducted by District President Geo. H. Bailey, who was the first speaker, taking for his address the theme of the Conference. A sacred solo was rendered by President A. K. Anastasiou. Sister Marie W. Anastasiou discussed the woman's part in the accomplishment of God's purposes in our Dispensation of the Fulness of Times. President Anastasiou was the concluding speaker. He presented the Dispensations of the former days, linking up with the dispensation of the Fulness of Times and presenting the condition of the coming Millennium and the final redemption of the world. One hundred and forty-five persons were present at the final session. Brother Geo. W. Laycock of the Sheffield Branch conducted the singing throughout the Conference.—A. K. A.

From the Mission Field

APPOINTMENTS AND ASSIGNMENTS

Andre C. Anastasiou, Jnr., of the London District, was ordained an Elder by President A. K. Anastasiou on Monday, June 16th. He was set apart at the same time as a full time Missionary by Elder James R. Cunningham and assigned to labour in the Welsh District.

Harry Wm. Dyson was ordained an Elder by President A. K. Anastasiou and set apart as a full time Missionary by Elder James P. Hill on Monday, June 16th. He has been appointed to take charge of the Mission Bookstore.

Sisters Dinah Ferguson and Ann M. Bannatyne of the Belfast Branch were set apart as full time Missionaries on June 1st by President Anastasiou and have been assigned to labour in the Dublin Branch, Irish District.

Sister Molly Smith of the Doncaster Branch, and Sister Marjorie Germany of the Barnsley Branch were set apart as full time Missionaries at the Sheffield Conference on June 15th, by President A. K. Anastasiou. Sister Smith has been assigned to labour in the Birmingham District and Sister Germany in the Hull District.

Sisters Lucy Ripley and Delia Bedford of the Leeds District were set apart as full time Missionaries by President Anastasiou on June 15th, and have been assigned to labour in the Sheffield District.

TRANSFERS

Elders Roland Collins and Ralph Burton were transferred from the Mission and "Millennial Star" Offices to the Norwich District on June 21st:

Elder Melvin W. Dunn from the Sheffield District to the "Millennial Star" Office on June 23rd, where he will take charge of the Circulation Dept.;

Elder Albert H. Willmott to the Welsh District, where he will labour in company with Elder Anastasiou, Jnr.;

Sister Doris Peacock from the Bristol District to the Mission Office on June 23rd;

Sister Ruth Williams from the Birmingham District to the Nottingham District on June 23rd;

Sister Lois Collins from the Bristol District to the Nottingham District on June 23rd;

Sister Violet Clough from the Leeds District to the Hull District on June 23rd;

Sister Emma Wynn from the Leeds District to the Birmingham District on June 23rd.

RELEASES

Sisters Ethel Scott and Isabella MacDonald received honourable releases upon the completion of six months' Mission on May 4th. Sister Scott has spent all her time in the Field in the Scottish and Newcastle Districts, while Sister MacDonald has worked for a time in the Mission Office as well as in the Scottish and Newcastle Districts.

Elder William Taylor-Smith and Elder Harry Laycock received honourable releases from their Missions on 15th June. Elder Harry Laycock has spent the whole of his time in the London District, and Brother William Taylor-Smith spent the final months of his period in the "Millennial Star" Office.

Elder E. John S. Jones completed six months missionary labours on June 15th. He has laboured in the Hull and Sheffield Districts. He received an honourable release.

Sisters Ethel Bailey and Louise Lawman who have laboured together in the Liverpool District, terminated six months' Missionary labour on June 15th and received honourable releases.

DISTRICT ACTIVITIES.

Birmingham

A social was held in the Staffordshire Branch Hall on Saturday, 7th June, in aid of Relief Society Funds. Twenty-one people spent a very enjoyable evening together and enjoyed various games and several concert items, also a sketch by the Handsworth Branch members. Refreshments were in the form of box and bow, and Sister Gillespie auctioned them, causing much amusement.

On Sunday, June 8th, Staffordshire Branch held a Relief Society

Conference, taking as a theme, "We Stand for Loyal Adherence to Latter-day Saint Ideals." Sister F. B. Dunn, District Supervisor, was in attendance and spoke. Other speakers were Sisters Myrtle Carter, Agnes Gillespie, E. Palmer, A. Moore and Ruth Williams. A vocal trio rendered "Sweet is the Work."

Liverpool

Sister Lilian Owens of the Burnley Branch was again afforded the opportunity to address the married ladies' class of the Wesleyan Church, Rosegrove, on Thursday, June 5th. An audience of 21 people listened attentively to her talk on "Motherhood and Home Life."

Newcastle

At a baptismal service held in Sunderland on Saturday, June 21st, three persons were baptised and confirmed members of the Church. Janet Graham was baptised by District President F. W. Oates and confirmed by Elder Stanley Short; Franklyn Newby and Ernest Chrone were baptised by Elder Wm. Wright and confirmed by Elder Short, and President Oates, respectively. The service was conducted by Brother Stanley Short, who also gave a short talk on Baptism and the Holy Ghost.

Scottish

Edinburgh Branch held its Conference on the 15th June, 1941. Sessions were convened under the direction of District President A. B. McGowan at 2.30 p.m. and 6.30 p.m. Speakers were President A. B. McGowan, Missionary Elders Ralph S. Mount and Wm. W. France, Jnr., and Brother James Martin, who all treated the theme. "The Law of Sacrifice, Offering and Tithe," very fully. Sister C. L. M. Horner also spoke, treating the subject of Genealogy. A good spirit was prevalent throughout.

Aberdeen Branch also held their Branch Conference on the 22nd June, 1941. Preceding the Sunday sessions, a baptismal service was held at the River Dee on the Saturday evening. The following were baptised into the Church by Elder Ralph S. Mount: Elizabeth Robertson Sutherland, Helen Farquhar Sutherland, Helen Innes Edwards, Evelyn Duthie Fraser. Confirmation took place at the first session of the Conference on Sunday morning as follows: Elizabeth Sutherland by Branch President Geo. Findlay, Helen Sutherland by District President A. B. McGowan, Helen Edwards by Elder Ralph Mount, Evelyn Fraser by Elder Charles Smart. This session was devoted to songs and recitations pertaining to the theme by the children. The theme was further developed in the final session by other speakers, chief among whom were District President A. B. McGowan and Missionary Elder Ralph S. Mount, who gave particular emphasis to the law of tithing.

Sheffield

On Saturday, 31st May, the Sheffield Branch M.I.A. organised a ramble to Longshaw, a beauty spot just outside Sheffield and a noted National Trust place. About 30 members took part under the leadership of Brother Stubbs, M.I.A. President.

Sixty members and friends were in attendance at the commemoration of Mothers' Day Service held on Sunday, 1st June, under the direction of the Sunday School superintendency. Several of the children rendered poems concerning "Mother" and many tributes were paid to Mothers the world over. The Gleaner Chorus rendered a song, "Love at Home."

Whit Monday, June 2nd, was devoted to entertaining the children of the Sheffield Branch. In the morning a service of song was held in the Branch recreational hall. Lunch followed, and then the children were taken to Concord Park for games under the direction of Brother Stubbs. All visited the local cinema in the afternoon.

★

. . . AND FINALLY A LITTLE HUMOUR.

"Jimmy, I wish you'd learn better table manners; you're a regular little pig at the table."

Silence.

"Jimmy, do you know what a pig is?"

Hesitation.

"Yes, dad, a hog's little boy."

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